[P. 192, A]

Both the social and the economic ranges of the Dorobo are very narrow. The family is a self-supporting unit, and a group of families forms a social unit; but the group is isolated, and the groups cohere through their strong clan solidarity and strict exogamy. There is no "tribe" as e.g. the Nandi, but a collection of family or clan groups forming a *koret* or district, and a collection of such groups within a given area having a common organization, customs, and dialect, and the innate idea that "we are the Dorobo of such-and-such a place." Thus the Kapchepkendi Dorobo (with whom this paper deals) distinguish themselves from the Dorobo living on Tindiret hill, though that hill is only some seven miles from Sosoiyo. (See map of the Dorobo country.) Before the Government dispersed them, the Dorobo possessed, more or less undisturbed, the whole of the forest. Now they have no land at all. But they maintain their solidarity in spite of disruption, by means of their isolation, strong clan-system, and the fact that outsiders, e.g. the Nandi, are half afraid of them (so long as they do not go into Nandi), as being rainmakers and magicians of no mean ability, a people who are, in fact, somewhat uncanny. Their external relations may be described under three heads as (1) acquisitional: exchange of goods and services with the Nandi, and, till about 80 years ago, with the Vasin Gishu Masae; (2) restrictive: the Government raids them for taxes, and takes away their land, which leads to (3) an attitude of deep suspicion towards all Europeans, though they are driven by economic pressure to work for them.

Productive activities are concerned with the following:

A. *Food*: meat (by hunting and trapping), honey, wild plants, eleusine and maize (grown or obtained), milk, maize meal, salt and beer.

B. *Non-edible*: houses, weapons, implements, utensils, clothing and ornaments (except of iron), firewood, traps, honey-barrels, coloured earth (which is dug in the eastern part of the forest and sold to the Nandi for cash.)

C. *Raw Materials*: wood, plants, and skins.

The exchange of their own products for things they do not make is governed by natural resources,

/235 cont./

411 322 283 237 with fat several times. It is bent over the fire. The string is plaited together, turning and braidlike, out of short animal tendons and is extended by further interweaving up to the required length. The projecting starting-ends of the individual pieces of tendon are neatly cut off, whereupon one then rubs the new finished bowstring with some fat.

237 324 412 The arrow shaft (Fig. 84) is carved out of a dry wooden stick, first rounded, then smoothed by scraping. The upper end is wound with tendons that have been coated with the varnishlike juice of a not yet described species of gladiolus known as dirib, whereupon, on top, one drills in the one- /236/ /Figs. 83 and 84 appear here/ centimeter-long hole for the tang of the arrow by a twisting motion with a thin wooden chisel. At the lower end the three-part feathering -- out of the feathers of the carrion vulture (Neophron percnopterus) -- is first fastened on by being wrapped with a very fine bast thread and then glued fast with the gladiolus juice just mentioned. Another wrapping of animal tendons is found between the feathering and the rear notch for the bowstring, in order to prevent a splitting of the shaft.

411 237 136 283 824

325 322 171 439 The people buy the iron points only if a point breaks off /237/ do they as a rule forge a new one for themselves. Clubs are carved from a piece of wood, as among the Masai. They buy the spears, of which there are one or more in almost every camp, from the blacksmiths of the Masai. The spears serve as weapons only in the camp, where shooting with arrows is not permitted, on account of the danger connected with that, since they are always poisoned.

415 439 285 The Asa for the most part buy wooden bowls and gourd bottles from sedentary tribes. On the other hand, in some places they plait shallow baskets, which they use for storing food.

524 822 171 The fact that the Wandorobo do not play the board game so popular among the Masai was explained to me by them with the words: "During the game we would forget to hunt and then, with our families, would have to starve."

512 517 With the coming of darkness complete stillness as a rule comes over the camps, quiet even during the day; the day's work is done and everyone goes to his hut. Only on moonlit evenings do the old

273 535 533 people often still sit in the open for a few hours, talking, with a gourd bottle of honey beer, while the young men and girls dance and let their falsetto song ring out through the still night, from

[TEXT CONTINUED ON PAGE 313]

Ib Merker--$50 G-5 (1905-ca.1908) 1910 PL12 Masai PL12
Dercho PL6
Asa

/256 cont./

XII.

Character of the Aná, compared with that of the Masai.

In character the Aná in general greatly resemble the Masai, except that the tribal arrogance seems to be considerably lessened as a result of their poverty, though it still also always appears in their contempt of the ol ngáá, whom they call mundo. It is not possible to give a general opinion about their attitude toward Europeans, since they have actually come into contact with them personally only in exceptional cases and otherwise are acquainted with them only from the accounts of the Masai. On the whole, the Aná living independently stand out favorably from those who have joined the Masai, in that the former seem to be more modest and less crafty, whereas the latter are a match for the Masai in audaciousness. The relationship of the two tribes to each other rests on the complete subjugation of the Wandorobbo, who see in the Masai their masters and, in major legal disputes, also their judges.

Exceptions to this are the Masai blacksmiths, who stand as low in the estimation of the Wandorobbo as in that of the Masai. The ol lenguai is also completely without rights before the ol donyoni. The Wandorobbo appear peaceable toward passing caravans and missionary Negroes. When they once shot at the former with poisoned arrows, without having been attacked themselves, they seem /256/ to have acted in presumed self-defense; in any case one cannot accuse them of a lust either for war or for murder. With these reservations, what has been said above about the Masai holds concerning their character traits, their militancy against the members of all foreign tribes, the position of their women, etc. Something new to be mentioned here is the custom that I found several times according to which a woman, just because of her inferior position, may not walk through a group of men.

In greeting, the Wandorobbo use the usual words and formulas of the Masai and accompany them with the same gestures.

The farewell of the one going runs oijo nanisia. The answer to it, ai, is said to mean "go!" To the objection that this is not very courteous, an aged Aná replied: "We are poor people, when the visitor has gone we no longer need give him any of our food!"

1. [A Masai word meaning "the uncircumcised"--Arnoldpet.]